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# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.*

No. 50, Vol. XXVII.

Saturday, December 16, 1865.

Price One Penny.

## MINUTES OF A DISTRICT CONFERENCE

HELD IN THE MUSIC HALL, STORE STREET, TOTTENHAM COURT ROAD, LONDON,  
ON SUNDAY, OCTOBER 1, 1865.

Present on the Stand — Brigham Young, jun., President of the European Mission; Orson Pratt, sen., of the Quorum of the Twelve Apostles; Elders Isaac Bullock, President of the London District; W. W. Raymond, President of the Norwich District; David P. Kimball, President of the Birmingham District; Charles W. Stayner, President of the Southampton District; Abram Hatch, President of the Manchester District; Ensign I. Stocking, President of the Kent Conference; Franklin Merrill, President of the Southampton Conference; Jonas N. Beck, President of the Reading Conference; Harrison Shurtleff, President of the Dorsetshire Conference; William S. Warren, President of the Bedfordshire Conference; John L. Dolten, President of the Norwich Conference; John Nicholson, President of the Birmingham Conference; Elnathan Eldredge, jun., President of the Worcesterhire Conference; John Rider, President of the Glasgow Conference; Charles S. Kimball, President of the

Cheltenham Conference; Anson V. Call, President of the Bristol Conference; Albert K. Thurber, Brigham W. Kimball and Heber John Richards, Travelling Elders in the London Conference; Henry Barlow, Travelling Elder in the Southampton Conference; Stephen Hale, Travelling Elder in the Kent Conference; Leonard G. Rice, Travelling Elder in the Norwich Conference; Archibald N. Hill, Samuel H. Hill and Edwin Frost, Travelling Elders in the Birmingham Conference; James McGaw, Travelling Elder in the Cheltenham Conference; Guernsey Brown, Travelling Elder in the Bristol Conference; John Bird, Travelling Elder in the Staffordshire Conference; Benjamin J. Stringam, late President of the Bedfordshire Conference, and Nathaniel H. Felt, of the MILLENNIAL STAR Office, &c., &c.

10.30 a.m.

Meeting opened with prayer by Elder Charles W. Stayner.  
Elder Isaac Bullock then expressed

the pleasure he felt for the privilege of meeting with so many of the Saints of the London District. He read a Financial and Statistical statement of the affairs of the London Conference up to the 30th of June last, showing the Conference to be in a very satisfactory condition. He also expressed his own satisfaction with the state of the Conference, and spoke well of the energy displayed by the local Priesthood in out-door preaching during the past summer. He was also happy to be able to speak favorably of the Kent and Essex Conferences, and exhorted the brethren and sisters to continued diligence in tract distribution, as that had brought many strangers to the meetings. He testified that there was a great increase of the spirit of gathering amongst the Saints under his jurisdiction.

Elder William S. Warren said it reminded him of home to see so many who had embraced the Gospel gathered together. He could bear his testimony to the divinity of the Latter-day Work, and had lately experienced, in a remarkable manner, the protecting power of the Almighty while journeying from Zion to this country.

Elders Leonard G. Rice and Guernsey Brown briefly expressed the pleasure they felt in meeting with the Saints, and bore testimony to the truth of the Gospel.

Elder Charles S. Kimball said, since he had last met with the London Saints he had been laboring in the Cheltenham Conference, and had preached in the towns and villages composing that Conference to large congregations, and as a general thing his administrations were well received by the people. When he left the Valley, he was promised that he would never want for friends, and he could testify that so far this promise had been abundantly fulfilled.

Elders Henry Barlow and Stephen Hale bore testimony to the blessings they had received since they became obedient to the Gospel, and the desires they had in relation to the progress of the Work.

Elder Heber J. Richards said that the Saints looked forward with pleasure to occasions like this, to receive an increase of the Spirit of God and

renew their good resolutions. It did not depend upon the number of words spoken to render the teachings of the Priesthood instructive, but the good influence that accompanied them, and unless strangers felt that influence, they could not understand nor become obedient to the truth; but when once they came into possession of the Holy Spirit, the Comforter, they would receive a testimony which they would always retain, unless they were disobedient to its mandates.

Elder John Rider followed with a few remarks, and bore his testimony to the truth of the Gospel.

Elder Ensign I. Stocking reported the condition of the Kent Conference as being satisfactory. During the first six months of the year a number had been baptized. The law of Tithing was being attended to, and a good feeling prevailed amongst the people.

Elder Brigham W. Kimball said he had labored in the London Conference for seven months, and had striven to show to the people, both by precept and example, that he was a servant of God. He had gone into the streets and warned the people of the destructions impending over their heads, and the benefits they would receive through gathering out from Babylon to the land of Zion.

Elder Albert K. Thurber spoke of the preserving care the Lord had exhibited towards his servants in their journey to this land to preach the Gospel. Referred to the cloud hanging over the nations, and the judgments of heaven that seemed to be abroad on the earth, also to the exertions the Elders were making in London, as well as in many other places, to proclaim the truth to the people.

President B. Young, jun., remarked that like the brethren who had spoken, he rejoiced to meet with those who had bowed in humility and obedience to the commands of God. He also felt gratified with the reports of the Conferences, and the favorable condition which they were in. The brethren had been assisted from on high in all their labors, and the Lord was ever with them when they were faithful. We could not be too grateful to Him for the restoration of the Gospel.

and of the everlasting Priesthood. Life is short, but we could live in such a manner as to prove our gratitude to Him. We say we have the truth, and have received a knowledge of it for ourselves, and we ought to show to the world by our actions, that we really have this knowledge. Many were still in this Mission who had been connected with the Church for the last twenty years; but if, as we believed, judgments were coming upon the world, we ought to flee to the mountains for safety, as there is no use in preaching one thing and practising another. Said that the Mission was at present in a healthy condition, and the majority of the Saints were living uprightly before God, although a portion, by their evil actions, were bringing themselves under condemnation. We had many things to combat with, but knowing, as we did, that we were in possession of the Truth, we should act so that we could resist all temptation and prove faithful to the end, so that we might receive the reward of our labors throughout eternity.

Benediction by Elder Orson Pratt.

2.30 p.m.

Prayer by Elder Franklin Merrill.

Elder James McGaw said that like his brethren he had been sent out to preach the Gospel, and tell the people of the many things the Almighty was revealing in the last days, things which it was certainly worth the while of all men to hear and understand. He spoke of the Lord's goodness to the brethren in all their travels, and of the blessings he was pouring out upon the Saints in Zion. Gave an interesting account of the successful journey of the missionaries across the Plains this season, through a hostile Indian country; a journey which was performed according to the counsel of President Young, and accomplished in safety, although the counsel given was in direct opposition to all the prudential measures adopted by Gentile emigrants, &c.

Elder Orson Pratt then presented the Authorities of the Church at home and abroad in the usual manner. The several motions were unanimously sustained by the congregation.

Elder W. W. Raymond spoke of the Gospel as a system which, if lived up to, would bring us back into the presence of God our Father. Reasoned upon the error and inconsistency of believing that God had revealed all the knowledge necessary for the salvation of man. Said it was as necessary for God to reveal himself now as it was in any past age, and exhorted the brethren to live so that men might see their good works and glorify our Father in heaven.

Elder Abram Hatch spoke on the restoration of the Priesthood, and the cause of gratitude which the Saints had above all other people, knowing, as they did, that they had Prophets and Apostles in their midst, through whom the Lord would reveal his mind and will.

Elder Nathaniel H. Felt said we live in a strange and a marvellous age, and commented on the rapid and wonderful changes that are taking place in the world in our time. Said there was a set time to favor Zion. The ancients thought it would be in their day, but were warned by the Apostles that there would come a falling away first. Testified that the time of restoration had now arrived, and introduced a variety of topics connected with the Latter-day Work and the redemption of Zion.

President B. Young, jun., rose and said he had stood before many in these lands, and borne testimony of the things that were coming upon the nations, and the Lord had blessed him abundantly in his labors; but he could say that whilst there was difficulty in getting strangers to hear the truth, there was also great difficulty in getting all those who had embraced the Gospel to obey the law of God. Many had joined the Church and run well for a season, but the snares of the world had proved too much for them. He related an instance of this in the case of a young man who obeyed the Gospel in the earlier days of the Church, and endured much persecution for the sake of the truth; but after a time the scene changed. He engaged in business, and wealth began to flow in upon him, till at length he became one of the richest men in the United States. Then his religion and

his God were forgotten. For a few years he enjoyed his wealth, but to-day, instead of being in the prime of life, he was on the brink of the grave, through the fracture of his spine. No man or woman who had ever left the Church had shown themselves to be good for anything, the curse of a broken covenant hung over them, and in the end they were disowned and despised by even their best friends. Do you wish to toil and labor here, and then go into future worlds and lose your identity? No. Then you must live up to the principles of the Gospel. We are continually adding new element to the Work; that is, we are constantly baptizing new members into the Church, just as the potter is always putting new clay into the mill to be ground. This compels us to preach the same doctrines—namely, the first principles, over and over again, and hearing them so often, some of the Saints get wearied with them. But, when a man is living his religion, he is inspired by the Almighty, and knows whether or not a man speaks by the Spirit of the Lord, and knowing this, he is constantly receiving instructions even from the same principles. If the world could see things as we do when our minds are lit up by this Spirit, they would strive to gain the same prize we are seeking after, that which will restore us again to the presence of our heavenly Father. We have an assurance of the truth of the doctrines we teach, but we are no better than the rest of the world unless we live up to the requirements of heaven. The kingdom of God is onward and upward, and yet many who are in Zion are trembling to-day, because of the mighty preparations the wicked one is making to overthrow the Work. But there will be no trial laid upon the Saints greater than they are able to bear. Suppose, for

instance, that an army of twenty thousand men were to go up against the Saints, we ought to remember that in proportion to the present number of the people, such an army would be no greater than one of five hundred would have been some years ago. In sending such an army against the Saints, our enemies might rely upon the moral support of every nation in Christendom; and yet we would overcome, for the nation which seeks to overthrow the kingdom of God will be broken in pieces. They will simply dash themselves against a wall, and bring about their own destruction. The enemy came against us in the year 1857, but a very severe lesson has been taught them since that time; and if thousands should be marching against us now, what would be the result? Why, not one righteous man would die a moment sooner, as long as the Lord willed it, until he had finished his work upon the earth. Gird yourselves up, therefore, to stand against the power of Satan. The Elders in your midst point out to you again and again how you may escape the impending judgments of God, and gather to Zion. Strive, therefore, to act according to their counsels and instructions. The testimony that I bear to the truth is the same as that borne by my brethren, but I do not mean by this to imply that there is no use in bearing it to the people. We ought not to rest satisfied until we each receive a testimony, and when we come into possession of it, we ought not to think there is no use in telling it, but, on the contrary, try to stimulate others to attain to the same, for it is in the power of every honest soul on the face of this earth to get a knowledge for himself of the truth of the Gospel.

Conference dismissed at 5.15 p.m.

*Reported by G. C. FERGUSON.*

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As if the evils of the world were not sufficiently severe, we too commonly attach ourselves to the unhappy face of events, brood over fancied sorrows, and eagerly multiply our disappointments.

**USE OF KNOWLEDGE.**—Some men think that the gratification of curiosity is the end of knowledge; some the love of fame; some the pleasure of dispute; some the necessity of supporting themselves by their knowledge; but the real use of knowledge is this, that we should dedicate that reason which was given to us by God to the use and advantage of man.



## CONTRACTED NOTIONS REGARDING THE WORD OF WISDOM.

BY ELDER DAVID P. KIMBALL.

Many people suppose that when they have abstained from tea, coffee and liquors, they have obeyed and fulfilled the law, or in other words, have kept the Word of Wisdom; but this appears to be a very contracted view of a principle which, if lived up to, will prevent us from running into extremes in any direction whatever, for it is evident that extremes in any direction are decidedly opposed to wisdom. In order to obey the Word of Wisdom, we should learn to use all things in reason, knowing that God has given them to us for our comfort. "Do ye not perceive," said Jesus, "that whatsoever thing from without entereth into the man cannot defile him, because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?" We do not wish the reader to understand that we undervalue the integrity of those who abstain from the above mentioned things, but on the contrary, we admire their bold resolutions, and know that if they continue to bring their appetites and passions in subjection to wisdom, they will in time be enabled to control and use other things in wisdom, which, unwisely used, are almost as injurious to the constitution of mankind. Still, there are many who abstain from tea and coffee, who will at the same time eat until they are actually in misery, and feel as if they never would want any more. Others control their appetites in this respect, but go to extremes in light talking and laughing, until they grieve away the Spirit of God, after which they are dejected, and feel that they have done wrong; while others make themselves still more disagreeable by brooding moodily over their own thoughts, and being so unsocial that they make those around them feel uncomfortable also.

Many of those who are set apart to teach the people, are in the habit of preaching for an hour and a-half or two hours, on a very dry subject that

does not particularly apply to any one present, and at a time when the people are tired after working hard all day. Still the preacher imagines that he is telling them something very grand, which they have not heard before, whereas his last sermon to them was probably the same. There are those who, when they go visiting or meeting with their friends in a social party, commence to bore others who wish to participate in the intended enjoyments of the party, with their explanations of some remarkable passage of Scripture, or something else quite inappropriate for the occasion; while others, to the consternation of those present, take up a newspaper and commence reading aloud a long paragraph, which has the salutary effect of irritating those who are not interested in what is being read. We will mention one other class who cannot be said to be acting in accordance with wisdom—namely, those who are always making themselves very officious about other people's business, having a particular way of rubbing their hands, and praising and extolling you to the third heaven, while at the same time they do not feel for you in their hearts that which they say. We consider that these things, and many others, appertain to the Word of Wisdom.

The Preacher says, "To every thing there is a season, and a time to every purpose under the heaven. A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted. A time to weep and a time to laugh, a time to sing and a time to dance." And we say, a time to teach others, and a time when men should be willing to be taught; a time to be merciful, and a time to use justice; a time to take nourishing stimulants, and a time to abstain from them. All these things can be considered as included in the Word of Wisdom. It is good for us not to be contracted on any subject, but to give it

its application wherever it can be applied, for it is according to wisdom to do so. If we are desirous of keeping the Word of Wisdom in the true sense of the word, we will carry out our desires, if we take the advice of our Savior, who exhorted his disciples to be "wise as serpents, but harmless as doves." Some may think that we are going beyond reason in this article, and further than the Prophet Joseph wrote on the Word of Wisdom whilst under the influence of the Holy Spirit of God; but are there not branches appertaining to this subject which are left open for seekers after wisdom to explore, and which, when found, are very necessary to be observed, and are not in contradiction to that which the Prophet has written, but on the contrary, are a testimony that his words are true and should be obeyed? We may tell people that the Prophet wrote certain things, and that they have to observe the same; but unless we can explain to them how they may do so, they learn but very little from us. Any one who knows how to use the pen, if he has the book of Doctrine and Covenants before him, can copy the Prophet's writing and send it to the STAR for publication; still, this does not disclose anything new, unless he brings to bear something corresponding from other Scriptures, and also some reasons that will carry conviction to the reader, and show him the necessity of using all things in wisdom. By these means he will develop his own mind, and concentrate within himself a power to bless others, enabling them to be governed by wisdom in all they undertake to do, not going to extremes, but keeping the medium course.

There has been a time when men were very enthusiastic in preaching what they supposed to be the entire Word of Wisdom, which was, that the Saints should not drink tea and coffee, and that they should leave off using that noxious weed, tobacco, and they have proposed excommunication from the Church to such as did not. We are told by the Prophet Joseph, that tobacco is not good for man to use except in cases of bruises and for sick cattle; also, that hot drinks are not good. By this we understand that

any drink is not good for use when hot. This is according to reason, because hot drinks are calculated to over-heat the blood, and put us in a condition to receive cold in our systems. By using strong drinks, the whole system is also thrown into a tremulous, dilapidated state, and we become poor, miserable, nervous creatures, and mere objects of pity, often cast out of all respectable society. Preachers of righteousness, more especially those in the Church of Jesus Christ of Latter-day Saints, seeing the wretchedness caused by strong drink, have sought to reclaim mankind by commencing to teach them to overcome the appetite they have for it, and by abstaining from tea and coffee; for the drinking of these, when very strong, has also a tendency to work upon the nerves of the most powerful of men, and in time will place individuals in such a position, that when they are thrown into circumstances in which they cannot get stimulants, they are utterly unnerved and unfit for business. On the other hand, those who use wisdom and do not cultivate an appetite for artificial drinks, but learn to use natural drinks, will be full of vigor, and capable of going through and overcoming the greatest obstacles. To say that we are keeping the Word of Wisdom when we only cease using tea, coffee and tobacco, is simply erroneous; for, if we understand aright, the Prophet Joseph does not make mention of tea and coffee, but says that God has made all wholesome herbs for the use and comfort of the human family. If that is true, would it not be as great a sin to abuse any other herb as that of tea? Certainly, would be the response of all reasonable persons. We must, therefore, come to the conclusion that tea, when used in the proper time and season, is not specially forbidden, but we are to abstain from all hot and strong drinks, in order to obey the words of God through his Prophet. How much better, then, inasmuch as we have been told by the servants of God, would it be for us to govern ourselves, acting in wisdom and not justifying ourselves in doing wrong because others do the same. If men do not live up to that which they teach, let

us not despise their good counsel, but cleave to righteousness, and pity those who have traditions and habits to contend with that we understand but little

about. If we act thus, the Lord will bestow every necessary blessing upon us, according to our faithfulness and wisdom.

## EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS IN CENTRAL AMERICA.

(Continued from page 777.)

We returned to the base of the pyramidal structure, and ascended by regular stone steps, in some places forced apart by bushes and saplings, and in others thrown down by the growth of large trees, while some remained entire. In parts they were ornamented with sculptured figures and rows of death's heads. Climbing over the ruined top, we reached a terrace overgrown with trees, and, crossing it, descended by stone steps into an area so covered with trees that at first we could not make out its form, but which, on clearing the way with the machete, we ascertained to be a square, and with steps on all the sides almost as perfect as those of the Roman amphitheatre. The steps were ornamented with sculpture, and on the south side, about half way up, forced out of its place by roots, was a colossal head, evidently a portrait. We ascended these steps, and reached a broad terrace eighty feet high, overlooking the river, and supported by the wall which we had seen from the opposite bank. The whole terrace was covered with trees, and even at this height from the ground were two gigantic Ceibas, or wild cotton-trees, above twenty feet in circumference, extending their half-naked roots fifty or a hundred feet around, binding down the ruins, and shading them with their wide-spreading branches. We sat down on the very edge of the wall, and strove in vain to penetrate the mystery by which we were surrounded. Who were the people that built this city? In the ruined cities of Egypt, even in the long-lost Petra, the stranger knows the story of the people whose vestiges are around him. America, say historians, was peopled by savages; but savages never reared these structures,

savages never carved these stones. We asked the Indians who made them, and their dull answer was "Quien sabe?" "who knows?"

There were no associations connected with the place; none of those stirring recollections which hallowed Rome, Athens, and

"The world's great mistress on the Egyptian plain;"

but architecture, sculpture and painting, all the arts which embellish life, had flourished in this overgrown forest; orators, warriors and statesmen, beauty, ambition and glory, had lived and passed away, and none knew that such things had been, or could tell of their past existence. Books, the records of knowledge, are silent on this theme. The city was desolate. No remnant of this race hangs round the ruins, with traditions handed down from father to son, and from generation to generation. It lay before us like a shattered bark in the midst of the ocean, her masts gone, her name effaced, her crew perished, and none to tell whence she came, to whom she belonged, how long on her voyage, or what caused her destruction; her lost people to be traced only by some fancied resemblance in the construction of the vessel, and, perhaps, never to be known at all. The place where we sat, was it a citadel from which an unknown people had sounded the trumpet of war? or a temple for the worship of the God of peace? or did the inhabitants worship the idols made with their own hands, and offer sacrifices on the stones before them? All was mystery, dark, impenetrable mystery, and every circumstance increased it. In Egypt the colossal skeletons of gigantic temples stand in the unwatered sands in all the nakedness of

desolation; here an immense forest shrouded the ruins, hiding them from sight, heightening the impression and moral effect, and giving an intensity and almost wildness to the interest.

Late in the afternoon we worked our way back to the mules, bathed in the clear river at the foot of the wall, and returned to the hacienda. Our grateful muleteer-boy had told of his dreadful illness, and the extraordinary cure effected by Mr. Catherwood; and we found at the hacienda a ghastly-looking man, worn down by fever and ague, who begged us for "remedios." An old lady on a visit to the family, who had intended to go home that day, was waiting to be cured of a malady from which she had suffered twenty years. Our medicine-chest was brought out, and this converted the wife of the don into a patient also. Mr. C.'s reputation rose with the medicines he distributed; and in the course of the evening he had under his hands four or five women and as many men. We wanted very much to practice on the don, but he was cautious. The percussion caps of our pistols attracted the attention of the men; and we showed them the compass and other things, which made our friend at San Antonio suppose we were "very rich," and "had many ideas." By degrees we became on social terms with all the house except the master, who found a congenial spirit in the muleteer. He had taken his ground, and was too dignified and obstinate to unbend. Our new friends made more room for our hammocks, and we had a better swing for the night.

In the morning we continued to astonish the people by our strange ways, particularly by brushing our teeth, an operation which, probably, they saw then for the first time. While engaged in this, the door of the house opened, and Don Gregorio appeared, turning his head away to avoid giving us a *buenos dias*, "good day." We resolved not to sleep another night under his shed, but to take our hammocks to the ruins, and, if there was no building to shelter us, to hang them up under a tree. My contract with the muleteer was to stop three days at Copan; but there was no bargain for the use of the mules during that time,

and he hoped that the vexations we met with would make us go on immediately. When he found us bent on remaining, he swore he would not carry the hammocks, and would not remain one day over, but at length consented to hire the mules for that day.

Before we started, a new party who had been conversing some time with Don Gregorio, stepped forward, and said that he was the owner of the "idols;" that no one could go on the land without his permission, and handed me his title papers. This was a new difficulty. I was not disposed to dispute his title, but read his papers as attentively as if I meditated an action in ejectment; and he seemed relieved when I told him his title was good, and that, if not disturbed, I would make him a compliment at parting. Fortunately, he had a favor to ask. Our fame as physicians had reached the village, and he wished remedios for a sick wife. It was important to make him our friend; and, after some conversation, it was arranged that Mr. C., with several workmen whom we had hired, should go on to the ruins, as we intended, to make a lodgment there, while I would go to the village and visit his wife.

Our new acquaintance, Don Jose Maria Asebedo, was about fifty, tall and well dressed; that is, his cotton shirt and pantaloons were clean; inoffensive, though ignorant, and one of the most respectable inhabitants of Copan. He lived in one of the best huts of the village, made of poles thatched with corn-leaves, with a wooden frame on one side for a bed, and furnished with a few pieces of pottery for cooking. A heavy rain had fallen during the night, and the ground inside the hut was wet. His wife seemed as old as he, and fortunately, was suffering from a rheumatism of several years' standing. I say fortunately, but I speak only in reference to ourselves as medical men, and the honor of the profession accidentally confided to our hands. I told her that if it had been a recent affection, it would be more within the reach of art; but, as it was a case of old standing, it required time, skill, watching of symptoms, and the effect



of medicine from day to day; and, for the present, I advised her to take her feet out of a puddle of water in which she was standing, and promised to consult Mr. Catherwood, who was even a better medico than I, and to send her a liniment with which to bathe her neck.

This over, Don Jose Maria accompanied me to the ruins, where I found Mr. Catherwood with the Indian workmen. Again we wandered over the whole ground in search of some ruined building in which we could take up our abode, but there was none. To hang up our hammocks under the trees was madness; the branches were still wet, the ground muddy, and again there was a prospect of early rain; but we were determined not to go back to Don Gregorio's. Don Mariano said that there was a hut near by, and conducted me to it. As we approached, we heard the screams of a woman inside, and entering, saw her rolling and tossing on a bull's-hide bed, wild with fever and pain; and, starting to her knees at the sight of me, with her

hands pressed against her temples, and tears bursting from her eyes, she begged me, for the love of God, to give her some remedies. Her skin was hot, her pulse very high; she had a violent intermitting fever. While inquiring into her symptoms, her husband entered the hut, a white man, about forty, dressed in a pair of dirty cotton drawers, with a nether garment hanging outside, a handkerchief tied around his head, and barefooted, and his name was *Don Miguel*. I told him that we wished to pass a few days among the ruins, and asked permission to stop at his hut. The woman, most happy at having a skilful physician near her, answered for him, and I returned to relieve Mr. Catherwood, and add another to his list of patients. The whole party escorted us to the hut, bringing along only the mule that carried the hammocks; and by the addition of Mr. C. to the medical corps, and a mysterious display of drawing materials and measuring rods, the poor woman's fever seemed frightened away.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, DECEMBER 16, 1865.

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We are approaching the consummation of one of the most important prophecies ever uttered by the servants of God on earth, that we have any knowledge of; but we are inclined to think that many of the brethren have placed its fulfilment so far in the future, that they scarcely hope to see its accomplishment in their day. The Lord has said he would cut his work short in righteousness, because, a short work will the Lord make upon the earth, else the wicked would destroy the pure in heart. If we are to take the past as a criterion by which to judge the future, the principle of virtue will continue to be ignored, sin increase in a compound ratio; and through the consequent disease and death resulting from the vast amount of corruption that every year develops to the public, we can easily perceive that the principle of life will

cease to exist in the midst of men, and, save God interpose, the race would entirely run out. If any should have sufficient curiosity to make the calculation, basing such calculation upon the statistical reports published in the periodicals of this and other countries, they would find that fifty years hence the nations will be entirely composed of illegitimates. This may sound hard, but put it to the test and the damning proof is before you. God designs to gather out the few righteous scattered through the nations, to a land where he can dictate and control them by the Spirit of revelation. The world look carelessly on the great Work that is going on in their midst, and with apparent indifference on the thousands who are gathering from these nations to a far distant land, to build up the Latter-day kingdom; fully proving the truth of Scripture, that the kingdom of God cometh not with observation. The Saints can see what the Lord is doing, and in part comprehend the great events which are about to come to pass. We wish to inspire them with a more perfect realization of the great labors required of them, and the close proximity of the time when the kingdom will be established in the spot which was dedicated to God under the hand of his servant Joseph, for the building of that great Temple which the Lord would visit and fill with his glory, and upon which a cloud would rest by day, and a pillar of fire by night. When we realize the task before us, and that our Maker is actually placing every facility within our reach for improving the mind and the intelligence he has given us, to qualify us for the important part which will be assigned to every faithful Saint, we see the necessity of strict adherence to his laws, and have unbounded faith in all the upright in heart being willing to accept the advantages offered, and thus qualify themselves for eternal life. We desire to bring before the minds of the people the near approach of the fulfilment of those prophecies with which they are, no doubt, somewhat familiar, although they probably do not recollect that thirty-four years have passed since the Lord pointed out the spot for the building of that great city. We shall quote several passages from revelations given on this subject, and trust that the people will remember that those who are prepared will enter in, while they who have neglected their duties will mourn their past slothfulness.

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold, the place which is now called Independence, is the centre place, and a spot for the Temple is lying westward, upon a lot which is not far from the court house; wherefore it is wisdom that the land should be purchased by the Saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance."

The Lord pointed out the place, telling his Saints what he required at their hands, and they believed at that time that they would be permitted to remain upon that land, and rear a city and Temple which should be at once the glory of Zion and the joy of the whole earth. But through transgression and failure in strictly observing the commands of God, the people were driven from that land, and their enemies scoffed at the idea of the Lord instructing the Saints to build a house unto his name. To the casual observer it did seem [that they

were forsaken by God and man, when the heart-broken remnants were wending their solitary way towards the heart of the great American continent, turning their backs upon that favored land which they held to be the gathering place of the righteous; but their history is known to the world, and the revelation which pointed to a time when those wanderers should return, was published to the nations, although those who did notice it for a moment, ridiculed the idea of the Latter-day Saints ever returning to claim the possessions from which they had been so ruthlessly driven.

But the wicked do not know God nor understand his purposes, so that they cannot perceive how easily he can plant the righteous in the land which has been given them for an inheritance. To convince the people, if possible, of the importance of the work which the servants of God have in hand, we shall quote from another revelation:—

“A revelation of Jesus Christ unto his servant Joseph Smith, jun., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem, which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, jun., and others with whom the Lord was well pleased. Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the holy priesthood which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God. Esaias also lived in the days of Abraham, and was blessed of him—which Abraham received the priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years. \* \* \* Therefore, as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed; and the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church; for whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the spirit unto the renewing of their bodies; they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.”

Upwards of thirty-three years have passed since this revelation was given, and it has been published to the world for a quarter of a century. The time is close at hand, even at our doors, for the fulfilment of this revelation to the very letter, and those who are now laboring under adverse circumstances, if faithful, shall be redeemed from their bondage and see the glory of God,

whilst the revilers of those principles instituted by God for the purifying of the nations, shall be denied the light of the countenance of Christ, being shut out from his presence and from the holy city.

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### RELEASES AND APPOINTMENT.

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✓ Elder George J. Marsh is released from the Presidency of the Leeds Conference, on account of ill health.

Elder Seth M. Blair, jun., is released from laboring in the Warwickshire Conference, on account of ill health.

Elder Charles A. Benson is released from the Presidency of the Essex Conference.

Elder Samuel Southwick is appointed to labor in the Warwickshire Conference, under the Presidency of Elder Francis Platt.

BRIGHAM YOUNG, JUN.

} *President of the Church of Jesus Christ  
of Latter-day Saints in the British  
Isles and adjacent countries.*

✓ DEPARTURES. ✓ Elders Charles A. Benson, George J. Marsh and Seth M. Blair, jun., left Liverpool for New York per steamship *Peruvian*, on the 7th inst. Elder Charles A. Benson arrived in this country on a mission from Utah, on the 20th of July, 1863, per steamship *Hecla*, and was appointed to labor in the Newcastle-on-Tyne District, under the direction of Elder M. F. Farnsworth, and remained there until the General Council of Elders held at Birmingham in January, 1864, when he was appointed to preside over the Herefordshire Conference. He continued there until the 6th of May, 1865, when he was removed to preside over the Essex Conference, remaining there until his departure. Elder George J. Marsh arrived in this country per steamship *Sidon*, on the 18th of July, 1864, and was appointed to preside over the Leeds Conference, a position which he filled satisfactorily up to the date of his release. Elder Seth M. Blair, jun., arrived here per steamship *Virginia*, on the 1st of July, 1864, and was appointed to labor in the Edinburgh Conference, under the Presidency of Elder John Smith. At the Council held in Birmingham in January last, he was appointed to labor in the Warwickshire Conference, under the direction of Elder Francis Platt, remaining there until his departure. These brethren will probably reside in the States during the winter, and return home by next season's emigration. We trust their voyage across the Atlantic will be pleasant and prosperous. )

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### NEWS FROM CONFERENCE.

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LINCOLNSHIRE CONFERENCE.—Elder Robert Watson, jun., writing from Grantham, says a Conference was held there lately in the Corn Exchange Hall, at which were present, Elders James Townsend, President of the Nottingham District; Robert Watson, jun., President of the Lincolnshire Con-



# CORRESPONDENCE.

ference; William A. McMaster, Travelling Elder in the Lincolnshire Conference; Richard R. Birkbeck, Travelling Elder in the Nottingham Conference; and Heber J. Richards. The forenoon meeting was occupied with reports from the various Branch Presidents, as to the condition of the Branches. The Saints were represented as striving to keep the commandments of God, and doing all in their power to roll on the Work of the last days. Elder R. Birkbeck occupied the remainder of the time in speaking to the Saints. In the afternoon Elder W. A. McMaster addressed an attentive congregation on the first principles of the Gospel, followed by Elder R. Watson, jun. The evening meeting was also occupied in an interesting and instructive manner, after which Conference was dismissed, all feeling satisfied with the day's proceedings.

# CORRESPONDENCE.

## AMERICA.

Great Salt Lake City, }  
Oct. 21, 1865. }

President Brigham Young, jun.

Dear Brother,—After so many busy days since my arrival in our mountain home, I have finally come to the firm resolve to not let another day pass without writing to you.

We had a very successful journey through the States and across the Plains, only turned over once in the stage, injuring no one but slightly; seeing no Indians, and escaping rather remarkably cold weather and storms. We arrived here on Saturday morning the 7th inst, tired and weary enough, I assure you, from so long a journey.

I cannot, and therefore shall not attempt to describe the peculiar feelings and emotions which arose in my bosom, as I once again approached my chosen home, and received the hearty welcome and warm congratulations of friends and brethren which greeted me on every side. You may imagine how I felt when the President received me with open arms, and pressed me to his bosom with a paternal kiss. It was the second day of Conference, and the President took me with him to meeting without giving me a chance to even change my dusty travelling apparel. His health is good, as is also that of brother Heber, who also kindly greeted and welcomed me back.

Brother Taylor had been here and gone back to meet the 'emigration' be-

fore I arrived. Assistance has been forwarded to them; they will be late, but I trust will be enabled to come in safely. We had a cold storm on the 9th and 10th inst., but it has now fairied off and is very pleasant, and I trust will so remain until the emigration arrives. Brother Atwood's company had a little skirmish with the Indians in the Black Hills at Horseshoe creek, during which they carried off one woman, and wounded several of our men, but were unsuccessful in accomplishing their purpose, which was to stampede the cattle. I have not yet learned all the particulars, but think there must have been some neglect or carelessness, or it would not have happened. Brother Swenson was among the wounded. I understand that their wounds were very slight, and that all were doing well.

General Connor is said to have had a fight with the Indians, during which about five hundred were killed, their horses, winter supplies and camp equipage captured and destroyed, and a large number taken prisoners. This occurred on Powder river about the 25th of September, and it may have been a hostile party of Indians smarting under their defeat, who fell upon and endeavored to drive away the herd at Horseshoe creek. We have heard of no further difficulty, and trust there will be none.

We did not see an Indian all the way, and crossed the Plains from Atchison, 1253 miles, in eleven travel-

ling days. We laid over one day at Denver to rest.

We are going to have a three days' muster camp duty in Provo next week, and of this military district, commencing on the 1st of November. There has been great talk of large numbers of troops being sent here this fall, but as usual their plans have failed, and they are left to chew the cud of bitter disappointment and chagrin. Praise be to the Lord of hosts, the Saints yet possess the land in peace and quietness.

My heart was made glad by the President proposing in Council, that we send down five hundred teams to the Missouri river for the emigration next season. I trust the Saints will avail themselves of the opportunity thus afforded, to deliver themselves from the thralldom and power of Satan which yet holds such a predominating influence in the world; let them begin early to prepare and save their earnings, and make their deposits for this object, for I have no assurance how long such an opportunity will be afforded, or whether it will ever offer again. It is bad business for the Saints to procrastinate, thinking that some other time will do just as well; the present is all that they are certain of, and by neglecting to improve present opportunities, we often fail in obtaining those blessings which otherwise might have been ours to possess and enjoy. I have no fears, however, but the Saints will, so far as possible, respond to the opportunity thus afforded to cross the Plains; thousands can gain sufficient to pay their way up to the frontiers, if they will be prudent and saving of their earnings, and act from this time with an earnest determination to win their way out.

Home affairs are progressing about as usual. The new Tabernacle is considerably advanced, and seems to occupy the chief attention at present; all the pillars are up, and they are about ready to raise three or four of the bents. It is the design to have it ready for the next October Conference.

As ever, I remain your brother in the Gospel,

DANIEL H. WELLS.

#### LEEDS CONFERENCE.

Bradford, December 5, 1865.

President Brigham Young, jun.

Dear Brother,—I esteem it a pleasure to write to you and represent the condition of the Leeds Conference, as I can truly say that matters are moving along as satisfactorily as I could wish. I have enjoyed myself extremely well in the society of the Saints, considering the state of my health, whilst I have labored here, and have every reason to be thankful for their kindness to me. They have constantly manifested a disposition to do what has been required of them since I came amongst them, whilst the local Priesthood, with very few exceptions, are striving, so far as lies in their power, to advance the cause of truth. The financial affairs are also in a pretty good condition. The desire of the people, if I understand aright, seems to be to emigrate as quickly as they can gather together the necessary means; and should the teams come down, as expected, the number who will leave this Conference in the spring, will be considerably over last year's emigration. I regret to part with the many friends I have gained here; but, when I reflect that I shall meet them at some future time under different, and perhaps more pleasing circumstances, I feel consoled. The thought of soon meeting with, and enjoying the society of my family and the faithful Saints in Zion, gives me much pleasure; still, if it had been the desire of the servants of the Lord that I should have remained in this country for another year, I should have felt perfectly satisfied, as my sole desire is to be instrumental in assisting to advance the purposes of the Almighty. I do not know whether or not I have been enabled to accomplish much good here; if I have, it is by the assistance of the Spirit God has given me, and which I have endeavored to obtain through faith, prayer and good works.

We held a Conference in the People's Hall, Leeds, on the 8th of October last, which was well attended by both Saints and strangers. There were present on the Stand—Elders Colin M. Gillet, President of the Sheffield District; George J. Marsh, President

of the Leeds Conference; Stephen W. Alley, President of the Sheffield Conference; Robert N. Russell, President of the Preston Conference; William Gibson and John Hubbard, Travelling Elders in the Leeds Conference; and John Barker, Travelling Elder in the Hull Conference. In the forenoon, the Branch Presidents represented the different Branches very favorably. Several of the brethren also spoke, and gave good instructions. In the afternoon the Financial and Statistical Reports were read and approved of by the Saints, after which suitable addresses were given. The evening meeting was occupied by Elder William Gibson, who delivered an interesting discourse on some of the principles of the Gospel, and, I believe, all present enjoyed the day's proceedings, and felt a pleasure in listening to the instructions given, and the testimonies borne by the brethren.

Ever praying that the Lord may bless you, and all associated with you, with every needful blessing, I am, your brother in the Gospel,

GEORGE J. MARSH.

#### LEEDS CONFERENCE.

Bradford, December 7, 1865.

President Brigham Young, jun.

Dear Brother,—According to promise I write a few lines to you, to let you know how I am and how I get along. I never felt better, either in body or mind, than I do now, although the tidings of sickness and death in my family at home make me oft times feel sad; yet they engender in me no desire to return until my mission is fulfilled and my work done. I have left my family to the care of the God I serve and in whose cause I am engaged, and he will allow nothing to take place, if I am faithful, but that which in the end will be for my eternal good.

I do love my religion, and if I did

not love my God, I would be ungrateful indeed. My feelings now are, God and his work first, then home and my family afterwards, and I know that as long as I keep His laws and live pure before him, I will always feel the same. I have felt more of the influence and power of the Spirit of God upon me since I came on this mission, than ever I felt before; and there is an increasing desire on the part of the Saints here to live their religion, and spread the truth amongst those around them; but do not think that we are getting long-faced or Pharisaical over it. We are happy, and you can see it in our faces; we feel that God is blessing us, and we rejoice and thank him.

Brother Gillet is with us just now, and the Saints all love and respect him.

We have good meetings in most places, quite a number of strangers attend, and a spirit of inquiry seems to prevail.

I sometimes meet with a Josephite or two. I have but one answer for all such, and that is, were it for nothing else than the courage and devotedness of President Young in standing by the Saints, and leading them to a place of safety, when Joseph was tied to his mother's apron string, and the rest who surround him now, fled like cowards to their hiding-place, I would love and respect him as a man; but now I know him to be a Prophet of the Most High, and the one chosen of God to lead his people. A Prophet of God a coward? No. I only read of one of this stamp, and to show his contempt for such a character, the Lord would not reprove him by the mouth of a man, but made his own ass do it, showing, by this, that the ass was the better of the two.

May the God we serve bless and preserve you, is the sincere and constant prayer of your brother,

WILLIAM GIBSON.

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The way to avoid the imputation of impudence, is, not to be ashamed of what we do, but never to do what we ought to be ashamed of.

It has always been more difficult for a man to keep than to get; for, in the one case, fortune aids, which often assists injustice; but in the other case, sense is required. Therefore, we often see a person deficient in cleverness rise to wealth; and then, from want of sense, roll head-over-heels to the bottom.